

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, SEPTEMBER 30, 1899.

No. 44.

GOOD-BYE.

By Sarah E. Pearson.

Day by day glides away and the hour approaches
Which severs the bond 'twixt my country and me;
The place of my birth, and the home of a life-time,
Columbia—"land of the brave and the free!"
Oh, flag of my nation, loved emblem of freedom,
How oft my heart swelled with a patriot's pride,
But now, as an exile, though never an alien,
I bid you farewell for the world, wild and wide.

Like a child taking leave of a fond, tender mother,
Scenes dear and familiar enrapture the eye—
"It may be for years, and it may be forever,"
I bid you a loving and tearful good-bye.
Should my land of adoption a grave only offer,
And pines sigh a requiem over my tomb,
Though gorgeous and lovely the flowers above me,
Oh, plant on my grave a wild lily from home.

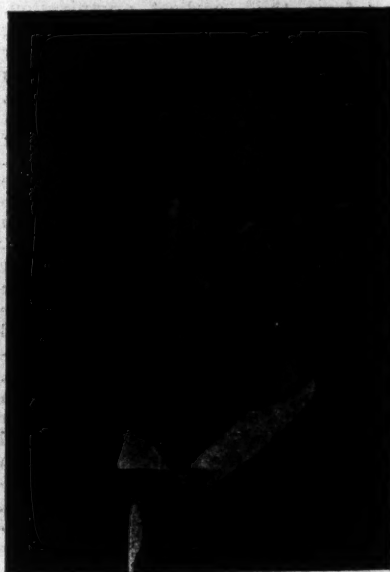
Oh, friends, tried and faithful, I take away with me
The perfume of roses, and heartsease, and balm—
For the sympathy, love, and the gentle word spoken
Which soothed my bruised spirit with heavenly calm.
As the dew of the night shed their tears o'er the flowers,
So in darkness and silence my tears flow the while
At thought of our parting. Oh, friends, I beseech you
To cheerfully bid me good-bye with a smile.

For the same star that quivers in dear Utah's rivers,
The same silver crescent that showers her ray,
The same sun that mellowes the grain in the hollows
Will shine on the exile in lands far away.
And the same hand will guide us, though mountains divide us,
The same Gospel lead us to mansions on high—
In hope I careen you, God keep you, God bless you
Forever and ever. Good-night, and good-bye.

OUR CONFERENCE PRESIDENTS.

The subject of this sketch was born Jan. 24th, 1863, near the Santa Clara river, Washington county, Utah. Both father and mother were natives of

North Carolina, possessing the usual primitive American blood so common in the south. The boyhood days of William were spent in Grass Valley, about forty miles north of St. George. Here the family grew wealthy, while our subject grew "up" (the only way he ever did grow). There was a great deal of work to be done on the large ranch, and he, like David of old, tended the father's flocks. Notwithstanding it was pioneer days and the harder qualities of manhood would naturally be developed fore-



ELDER W. D. RENCHER.

most, the father employed a teacher for the family during the winter, and the children devoted the cold winter days to their books. From childhood days William had a desire for knowledge, and especially was he gifted in mathematics.

In May, 1880, the family moved to Texas, and the advantages of education utilized. The boy started to the High school at Graham and studied hard for about a year, when the sudden death of the father called him home. The son could no longer be contented; a spirit of unrest came over him and his whole de-

sire was to go west, there to carve a fortune out of the rugged events that might be encountered. Mother and friends opposed the idea, and for a long time he was surrounded by the roving desire. In a dream the father approached and told him the trip would be for the best.

The journey was begun, but more in tense grew the desire to go on until Eagar, Arizona, was reached, and this place seemed a haven of rest.

Being associated with the Saints, a desire to know more of religion was the natural result. Overzeal of the brethren did much to impede his progress, but after a thorough investigation he was baptized into the Church of Jesus Christ of Latter Day Saints Feb. 4th, 1885.

Numerous ecclesiastical positions were made to prosper under his guidance, and when the St. John's Stake was created the position, superintendent of Sunday Schools awaited him.

On April 11th, 1892, Elder Rencher left home for a mission in the Southern States. On reaching Chattanooga he was assigned to labor in the state of Mississippi. In October, 1894, he was called to preside over the conference, and occupied the position until his release in May, 1895, when he returned to accompany his folks from Texas to Arizona. The trip lasted over three months, and many trying experiences were encountered; the most trying one was caused by a buggy turning over in Fecos river and the occupants barely escaping with their lives.

After spending a few months at home an invitation was received from President Udall advising a trip to Provo, where educational advantages were offered, and in September, 1896, he again became a school boy. After the prescribed course had been completed at the Brigham Young Academy a successful course in civil engineering was pursued at the Agricultural College for two years.

Last summer, during vacation, another letter was received for the President's office, and as a result he is today laboring in the state of Georgia. By a strange coincidence Elder Rencher was assigned to labor in the same county as on his former mission. Most of his time in Mississippi was spent visiting among the

Elders. On June 8th he reached Atlanta, Ga., where he was called to preside over the work in that field.

From the above it can be clearly seen that the life of our brother has been an interesting one; many changes have transpired, but through all the shifting scenes, the Kingdom of God has been foremost in his mind, and his whole desire is to do good to his fellow-man. The many obstacles confronting him have riveted duty firmly upon his mind, and the impulse of the heart is witnessed in zeal to advocate the blessed Gospel. Naturally the second mission has been more enjoyable and the desire to assist fallen humanity has become a part of his very being.

History of the Southern States Mission

(Continued from Page 338.)

March 18th a large company of Saints emigrated for various sections in the west, Utah, Arizona, Idaho and Colorado being the principal states. Thirteen Elders who had faithfully discharged their duty for two years were honorably released to return with the emigrants. Elder John Chidester was transferred from South Carolina to Middle Tennessee, and the affairs of the conference were placed in his hands.

In March happened a very unpleasant event that will long be remembered by Elders D. T. Le Baron and H. S. Tanner. A mobocratic spirit had been aroused near Spartansburg, S. C., by the Saints emigrating. On the night of the 28th the brethren were taken from the home of John Gordon by about a dozen men (some with blackened faces) and marched at double quick time to the woods, about a quarter of a mile distant. All manner of slander and abuse was heaped upon them en route to the woods and an occasional slap was tendered by some of the villains. The Elders were forced to remove part of their clothing. On promise to leave the neighborhood never to return the Elders were released and went down near Clifton, where they remained in peace.

Brothers Gordon and Blackwood, at whose homes the Elders had been staying, consulted a lawyer and intended bringing the marauders to justice, but when the time came for the warrants to be issued the officers of the law refused to do so. The justice of the peace didn't have stamina enough to enforce the law and bring to justice some of his "highly esteemed and respected neighbors," and as a result the fiends became bold and made another raid. This time on the home of Thomas Blackwoods. The inmates were in bed when the crowd came and were awakened by orders to open the door. On receiving a promise not to harm any one if Elders were not in, the door was opened. At the point of a gun the host was ordered to light a lamp and assist in searching for the Elders, who, fortunately, were not in the house. Brother Gordon, living across the road, heard the noise and started over to see what was the matter. He was ordered to halt by the mob and on failing to stop, two shots were fired, hitting his house. It is presumed he was mistaken for one of the Elders. After this it seemed that confusion had given way and quietude taken its place; for throughout the entire mission perfect liberty and peace was enjoyed by all the Elders and they could go where they desired and teach the Saints and friends the Gospel truths both in private and in public.

On the 12th day of this month a disaster befell the city of Louisville, Ky.,

that will long be remembered. The most severe cyclone ever known in the section swept over the country, causing untold suffering. Hundreds of people were seriously injured and many lives were lost, beside a great damage to property.

At the close of the month the mission seemed to be in quite a prosperous condition and the Elders were very much encouraged in their labors. Returning from Zion, President Spry visited Elders Brown and Chidester in Putnam county, Tennessee, and spent six days visiting among the Saints and friends. One public meeting was held, at which a large crowd attended. Many good and timely instructions were given and all felt well and were thankful for the privilege of meeting. During the month the Kentucky Elders met with excellent success in the new fields, and many earnest investigators were found.

The month of June was unusually prosperous. New fields were being opened and many well attended meetings were held. Mobs were organized in three localities, but the Elders were not molested. At the close of the month the conferences were in a prosperous condition and the outlook was indeed encouraging.

(To be Continued.)

Like Causes Will Produce Like Effects.

BY ELDER GEO. A. DAY.

To The Southern Star.

What causes are producing the emotions in Christian society? How is it the people of the world have their eyes and ears turned upon the Latter Day Saints?

Is it because they are not a Christian people? No; their walk in life and ecclesiastical organizations prove the contrary. Are they not a law-abiding people? Verily, yes; history and statistics prove from the earliest organization, they have honored and upheld the flag so dear to them. Many bodies of their brave and noble sons lie mouldering in mother earth, as a witness of these facts. Is it because they are unlearned? It cannot be so, for only about 4 per cent. of her people are not able to read and write. The secret lies hidden beneath all these "trumped up" charges. It is because the Gospel of Christ is upon the earth, with all its authority as anciently delivered. It is that "Gospel of the Kingdom," that must be preached in all the world for a witness unto all nations, then shall the end come. (Matt. 24:14.) That Gospel that caused the Apostles to suffer persecution in carrying it to every creature, in fulfilment of the injunction given them by our Savior. That Gospel for which Saints and Apostles willingly laid their lives upon the altar. Not a man made Gospel; but the Gospel Christ suffered an ignominious death to establish. The Gospel that was built upon the foundation of Apostles and Prophets; the Gospel that had signs to follow the believer. This is the Gospel that was to be preached in all the world; this is the Gospel that must be preached when He comes, for, says the Prophet, "I know that, whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it, that man should fear before Him." (Eccl. 3:14.)

That Gospel of the Kingdom is being carried to the nations by hundreds of duly authorized servants of God; that injunction of Christ to the Apostles is being perpetuated, and as they go to and fro in the earth, as did the Apostles and Seventies anciently, receiving insults from bigots and wicked men, and as

many of the former day Saints laid down their life as a testimony of God's most holy laws.

Like causes will produce like effects. But let the flood rage on; there is no tide in the people's wildish passions but what hath an ebb, and when they are tossed and rolled in their wild unrest, seeking the downfall of those principles which have been established according to the decree of heaven, and are beckoning with outstretched arms to receive and exalt them, in that Paradise of rest which is destined to receive all of God's obedient children. When they strike the breakers, they will then realize they have produced another sign that would follow those who carry the "Gospel of the Kingdom" in all parts of the world. When they are convinced that those principles are immovable, built upon the foundation of revelation, they will then see and understand our firm invincible determination, deep as the sea, firm as the mountains, and calm as the heavens above us, to carry that same message Christ gave unto His Apostles. By so doing we expect to meet the same opposition, in the same way and from ungodly men. If faithful, we expect the same reward and hear the blessed words, "Well done, thou good and faithful servant; enter into the joy of thy Lord."

Paint Bank Excitement.

The following from the New Castle Record gives an account of mobbing of Elders E. W. Allen and W. P. Fifield in Craig county, Virginia:

The Mormon Elders, who have been canvassing our county for some time, came over into our valley on last Thursday evening and called at the home of a Christian man and courteously asked permission to spend the night in his house, but no, they were Mormons and not fit to come in a Christian home, they must go on to find charity and enough love to give shelter to the poor wayfaring men in a strange land. Sometimes we forget that though we have faith to remove mountains and have not charity it profiteth us nothing. We understand that Paint Bank hatched her first mob yesterday (Sunday) to drive the Mormons out, and that a church member who says he is perfected in love, was an advocate of the primitive method of riding them on a rail. He would not lay hands on them himself, oh, no! but was willing to consign them to the mercies of a cruel and violent mob, whose passions were inflamed by prejudice, and were restrained by no law of God or man. When prejudice fills the heart of a man who has just enough religion to make him a cloak, well might angels weep and devils smile, for of all passions of the human soul, there is none so cruel, none so unmerciful and destructive of all good. A great crime was narrowly averted and the only element lacking was a bold leader. Those Mormons attended our religious services once, and quietly took a back seat, and while there were both hit with rocks thrown through the window, and other indignities were offered, but they resented nothing, but when such things can happen in a civilized and Christian community, those who approve of them must close the Bible and forget the Master's words of love and mercy. The idea that those Mormons can harm us in any way by distributing those little tracts, is erroneous and without foundation, for no intelligent person, with the Gospel preached to him continually, could be taken in that way, and we have not heard of them gaining a foothold except in a few localities where the people had little, if any, other preaching, and if such be the case, is it the Mormons' fault, or the Christians who fail to preach the Gospel to every creature?

Mountaineer.

The Elders write that a majority of the people were not in favor of the action of the mob, which was organized to drive them out of the country.

All that is human must retrograde if it do not advance.—Edward Gibbon.

"A peace above all other dignities, A still and quiet conscience."

"MORMON" FAITH.

By ELDER BEN. E. RICH.
(Continued from page 338.)

"Do you believe then that there will be different degrees of glory in heaven?"

"I certainly do. Will not justice so determine? Is not every man to be judged according to his works? Would it be right for the good, the true, the just and the pure to reap no fruit from their tree of righteousness? Is not every soul better for the doing of that which is right, and the worse for the doing of that which is wrong, and will God be less fair and equitable than man? Have you not read what Paul says: 'There is one glory of the sun, and another glory of the moon, and another glory of the stars. For one star differeth from another star in glory; so also is the resurrection of the dead' (I Cor. xv:41-42). The glory of the sun, which is the celestial glory, is for those who receive the gospel, are baptized into Christ, remain faithful to the end, overcome all things, and therefore inherit all things, come forth in the first resurrection and are made kings and priests unto God and His Christ forever. (Rev. xx: 4-6.) They become like the Father and the Son, dwell in their presence and partake of their glory."

"What do you mean by that? How can man be like God? Is He not a spirit without form, immaterial and incomprehensible?"

"That is a dogma of spurious Christianity, mingled with vain philosophy. Jesus Christ was the express image of the Father. Man also is made in the image of the Father and the Son. Jesus Christ, after His resurrection, when he ascended to the Father was in the form and shape and appearance as when in mortality. Those who are in Christ are to be like him in every respect. (Heb. i:3; I John iii:1-2; Phil. iii:2.) God is a spirit; so also is man (Job xxxii:8.) But the Father is a person, just as the Son is, one being like the other in all respects. Jesus is a spirit, dwelling in a spiritual body; the Father is the same, but the Holy Spirit which proceeds from the Father and the Son permeates space and by it God is omnipresent. Our Father, the Father of Our Lord Jesus Christ, who is our Elder Brother, made us all after His own image and likeness. (Gen. i:27.) It is strange that professing Christians who regard Jesus Christ as God and admit His personality, form and tangible shape, are horror-stricken when the Latter Day Saints declare that God the Father is a similar being, that statement being borne out by the Scriptures of the Old and New Testaments. The Father, the Son and the Holy Ghost, though one in purpose, design and act, are separate and distinct personalities. The Son came from the Father, prayed to the Father, obeyed the Father, went back to the Father and sat at His right hand, and sent the Holy Spirit after He left the earth to be a Comforter to His disciples. Jesus prayed that all who believed on Him should become one, as He and the Father are one. (John xvii:20-21.) This shows that the unity of the Godhead is not identity of person. as many believe, and it is clear to those who understand, that Our Heavenly Father is an individual, just as Christ is, and we shall all be when brought into their presence. We worship the Father, in the name of the Son, under the influence of the Holy Ghost, and expect to fully comprehend them all in the future and perfect state. 'This is life eternal, that they might know Thee, the only

true God, and Jesus Christ whom thou hast sent.' (John xvii:3.)

"You have spoken of the atonement of Christ for the sins of mankind, and yet you insist upon baptism for the remission of sins. How do you reconcile these two doctrines?"

"There is nothing in them at variance with each other. The atonement of Christ was for two purposes. First, for original sin, that is, the sin committed by our first parents in the garden of Eden; and second, for actual sins, that is, those committed by mankind individually. Atonement for the first is unconditional, for the second it is conditional. The posterity of Adam had nothing to do with the atonement for that sin. Its consequence was death, not only to Adam, but to all his descendants. The atonement will bring life to every creature of Adam's race. 'For as in Adam all die, even so in Christ shall all be made alive.' (I Cor. xv:22. 'The first man Adam was made a living soul, the last Adam was made a quickening spirit' (verse 45). Jesus said, 'Marvel not at this, for the hour is coming in the which all that are in the graves shall hear His voice and shall come forth. They that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation' (John v:28-29). This shows that although everyone who died through Adam's fall will be raised from the dead through Christ's atonement, 'some will be raised to everlasting life and some to shame and everlasting contempt' (Daniel xii:2). This is because the atonement for actual sins committed by mankind was made conditional, that is, conditioned on their reception of Jesus Christ as their Savior, manifested by obedience to His Gospel. The righteous and the wicked will all be raised from the dead, but they will then all be judged according to their works. 'He that believeth and is baptized shall be saved; he that believeth not shall be damned' (Mark xvi:16). Remission of sin comes through the atonement. 'Without the shedding of blood there is no remission of sins' (Heb. ix:22). But this remission is given in baptism preceded by repentance and faith. The first condition is faith in Christ, the second is repentance, the third is baptism. That baptism is for the remission of sins (See Mark i:4; Acts ii:37-38; I Peter iii:21). That is why baptism is essential and why Jesus told Nicodemus, 'Except a man be born of water and of the spirit, he cannot enter into the kingdom of God' (John iii:5). The baptized, repentant believer receives remission of sins, is a new creature and ready for the reception of the Holy Ghost or birth of the spirit. This, as I have explained to you, is conferred by the laying on of hands by men having divine authority. Thus you see remission of sins is through the atonement, but is given in baptism. And thus there is no discrepancy between the two doctrines."

"But how do you understand this Scripture, and others to the same purport, 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life' (John iii:16). Does not that show that belief in Christ is alone sufficient for salvation?"

"No, it does not, for verse 5 of the same chapter from which you quote makes the birth of water and of the Spirit essential. The key to this whole question is the meaning of belief in Christ. Jesus said: 'He that believeth on Me, the works that I do shall he do also' (John xiv:12.) He also said: 'Not

every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven.' Also he said: 'Every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand' (Matthew vi:21-27). 'Faith without works is dead, and it is only by works that faith is made manifest' (James ii:17-26). Belief in Christ comprehends belief in His doctrine, manifested by obedience to His Gospel. Any other kind of faith is spurious, dead and of no effect. Peter proclaimed Christ's Gospel, being full of the Holy Ghost, and he taught the people first to believe in Christ, and when they showed faith and asked what they should do, he answered: 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost' (Acts ii:37-38). If Peter had been a modern minister, he would have said in answer to the question, 'Men and brethren, what shall we do?'—as may be heard from almost every pulpit nowadays, 'Poor sinners, you can do nothing; Christ has done it all. Only believe and you shall be saved and heaven is yours forever.' But Peter taught Christ's Gospel, which is a Gospel of good works, proceeding from living faith. When Christ sent him and the other apostles to proclaim that Gospel He said: 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you' (Matt. xviii:19-20).

"Paul is supposed to be the author of the doctrine of salvation by faith alone without works. But by reading his epistle to the Romans, which is quoted chiefly in that direction, it will be seen that it was the works of the law of Moses that Paul showed were insufficient, and that the first essential to salvation was faith in Christ, but not a dead faith; it was one that led to obedience, as Christ taught: 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God' (Matthew iv:4). And that Paul believed in the efficacy of good works, Romans ii:8-10, of which I shall quote but two verses: 'Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. But glory, honor and peace to every man that worketh good, to the Jew first, and also to the Gentile.' There is nothing, in my opinion, so conducive to sin as the absurd and anti-Christian doctrine that mere belief in the atonement of Christ will absolve people of the grossest sins and crimes and fit them for the presence of Him who is pure and holy. It is a soul-destroying heresy, the invention of men and contrary to ancient as well as modern revelation."

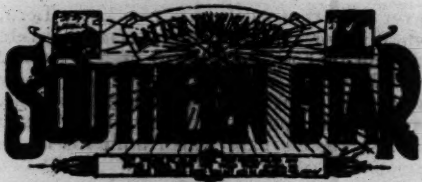
"It is generally supposed that the Mormons have lax ideas of morality and peculiar marriage customs. What is the truth of these charges?"

(To be Continued.)

In the two last issues of The Star the report was dated wrong. Sept. 19th report should have read Aug. 26th, and No. 43 should have read Sept. 2.

In The Star of Sept. 16th the report of the Mississippi Conference should read seven meetings held and 160 Gospel conversations, whereas it reads seven books distributed and 160 meetings.

The doorstep to the temple of wisdom is a knowledge of our own ignorance.—Spurgeon.



Published Weekly by Southern States Mission, Church of Jesus Christ of Latter Day Saints, Chattanooga, Tenn.

Terms of Subscription: { Per year . . \$1.50
Six months . . .75
(In Advance) Three months .40
Single Copies, 5 Cents.

Subscribers removing from one place to another, and desiring papers changed, should always give former as well as present address, by postal card or letter.

Entered at the Post Office at Chattanooga, Tenn., as second class matter.

Correspondence from all parts of the missionary field is solicited. Give name and address, or articles will be rejected. Write on one side of paper only when sent for publication. We reserve the right to either eliminate or reject any communication sent in. Address Box 103.

SATURDAY, SEPTEMBER 30, 1899.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

Twelve new Elders arrived from Zion on the 25th and on the 26th were assigned their fields. President Rich met the Elders in Utah and gave them counsel, so our meeting here was principally devoted to bearing testimony. Each of the new Elders spoke and expressed satisfaction and pleasure at being called to labor as ambassadors of truth. President Lyman gave some valuable instructions and we feel sure they will be carried out.

On your Star, in connection with your name and address you read 3 Dec. 99. It means that your subscription is paid until the 3d of December, 1899. If it reads 24 June, 99, it means that your subscription has expired and you should renew your subscription at once. If there is no date at all it signifies that you have not paid your subscription at all. Notice your papers carefully and if there are any errors notify us at once.

THE GOSPEL, A LOGICAL SYSTEM.

HEREFORE, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God. Of the doctrine of baptisms, and the laying on of hands, and of resurrection of the dead, and of eternal judgment." Heb., vi:1-2.

It must be remembered that when Paul made use of this statement he was addressing Saints, those who had taken upon themselves the name of Christ. Instruction was needed and the great Gentile Apostle favored the Jews with what is known to us as the "Epistle to the Hebrews." Having thoroughly instructed His apostles in all the rites and ceremonies necessary as initiative into "the Kingdom of God," we can draw no other conclusion than that these Saints had come through the one door which Christ had opened.

Entrance into the Kingdom of Heaven can only be attained by advancing step by step, and learning "line upon line and precept upon precept; here a little and there a little." Striving to enter therein may be compared to the child while at school. It enters the lowest class; after successfully pursuing its studies it is promoted, and after successfully completing the course in this grade it goes on and on until it graduates. Again the Gospel may be compared to a ladder, and ascending it round by round we finally reach the top. As we advance in material so also do we advance in spiritual knowledge.

The first great step toward salvation is Faith, without which "it is impossible to please God, for he that cometh to God must believe that he is and that he is a rewarder of those who diligently seek Him;" "he that believeth not shall be damned." (Mark xvi.:16.) "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John iii.:18.) "This is life eternal that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." (John xvii.:3.)

This principle of faith is logically at the bottom or foundation of the plan of salvation. If we did not believe we would reap, we would not sow. If we did not believe diligence in studying would be rewarded by beneficial results we would not make the necessary sacrifices to gain an education; in fact, there is nothing we would undertake were it not for the faith we have in being successful. It naturally, therefore, becomes the foundation—the first principle of the Gospel.

As naturally as one round of the ladder follows another, so also does repentance follow faith. We are all weak, frail creatures; we all err, and many times we do wrong unknowingly. When the light of truth breaks into our souls and discloses our follies, we desire to overcome them. True repentance consists not only in forsaking evil, but it also implies a reformation of life. With the greatest of consistency Peter said to those who believed in his words, and the divinity of the mission of the Son of God, "Repent. This was the burden of the mission of John the Baptist; it was the keynote to the words of the Savior, and he called upon all to "repent and believe the Gospel." (Mark i.:15.) The Apostles after Christ made it a very important factor in their teachings, and the Apostle Paul expressed himself in the following language when addressing King Agrippa: "Wherefore, O King Agrippa,

I was not disobedient unto the Heavenly vision. But showed first unto them at Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." (Acts xxvi.:19-20.)

Before sins are forgiven a restitution must be made. Christ gave us advice on this matter. He said that when one came to give offerings unto the Lord and remembered that his brother had aught against him, to go first and be reconciled with the brother, and then make the offering. We may be sorry we borrow \$5, but until we return the amount we are not freed therefrom unless the creditor says: "I will release you from my debt." It is the same in the plan of salvation. No unclean thing can dwell in the presence of God; it is not only necessary, therefore, that we repent of our sins, but it is also necessary that our sins be forgiven. The Savior has promised us, if we will have faith in His name, repent of our sins and go down into the waters of baptism for a remission of our sins, that our sins shall be forgiven. It is an act of love that he should forgive us, and why should we complain and not be willing to submit to this simple means He has instituted whereby we might show whether or not we really have faith in His name.

The Savior was very explicit in speaking to Nicodemus and removed all doubt as to the import of this doctrine. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Here the Savior places the birth of water and birth of the Spirit on an equality. If there is any doubt as to the mode we have only to refer to Romans vi.:4-6, and Col. ii.:12, where it is likened to a "planting" and a "burial." Going into the water and being entirely immersed is like a planting, and a burial, and is also in accord with the sign of Jonas given by the Savior, and fulfilled in his death, burial and resurrection.

When Israel had rebelled against God and serpents were sent among them, a kind Father had a cross raised in their midst and all who would look on the brazen serpent were healed. There was no healing virtue in the brazen serpent, neither is there virtue in the water, but there is virtue in obedience to the commands of God.

When our sins are remitted we stand in a position to receive the Spirit of God, which will not dwell in an unclean tabernacle. The necessity of this spirit of truth is clearly seen. When our sins are forgiven we are still weak, the spirit of man is adverse to the Spirit of God and will lead us down. Without the Spirit of God no man can say Jesus is the Christ, and we are told in Acts iv.:12 that there is salvation in no other name than Jesus Christ. This Spirit is conferred through human agents—God's constituted authority here on earth—and is transferred to the person by touch, hence we find Paul enumerating as one of the principles of the Gospel the "laying on of hands."

These principles had all been obeyed by the Hebrew Saints, and upon this foundation, which itself was built stone by stone, the plan of eternal progression was to be built. Paul emphatically taught that after members had been adopted to the Church of Jesus Christ they were to go on into perfection. That progression was not restricted to this life, but even after the resurrection of the dead and eternal judgment they were to "go on unto perfections."

Christ in praying to the Father, asked that His apostles might be one as He

and the Father were one, and again said: "Be ye perfect, as your Father in heaven is perfect."

Perfection is the destiny of man. It is the end for which we are striving. It can only be accomplished by certain prescribed means, and those means are the ones incorporated in the plan called the Gospel.

As we advance we do it through obedience to the laws of God, and the ascertaining of one truth will lead us logically to the discovery of others as the natural, logical outgrowth of faith is repentance: of repentance, baptism, and of baptism, the laying on of hands for the reception of the Holy Ghost.

DIVINE AUTHORITY.

Or the Question, Was Joseph Smith Sent of God?

By ORSON PRATT.

(Continued from page 341.)

But where, we ask, is there one exception? What particular event or circumstance pertaining to the dispensation, of which he professed to hold the keys, has he excluded from his system? Did John predict the restoration of the Gospel by an angel? It is included in Mr. Smith's system. Did John predict that the Saints should receive a message from heaven, commanding them to come out of Babylon? It also is included in the system of Joseph Smith, and the Saints are now obeying it. Did Ezekiel predict the final gathering of Israel as an immediate result of the union of the two records of Joseph and Judah? Mr. Smith also includes that in his system. The two records are already united in their testimony, and will soon accomplish the purpose for which they were sent forth. What then is lacking? Is there any of the prophets, or inspired writers of ancient times, who have pointed out some other way for the Latter Day dispensation to be brought about? Can any man show that the Gospel will not be restored by an angel, or that the Saints will not be called out of Babylon by a message from heaven? or that the record of the tribe of Joseph will not be joined with the Jewish record—the Bible? or that Israel will not be gathered to their own lands through the instrumentality of more revelation? or that the kingdom of God will not be set up in the Latter Days to break in pieces all other kingdoms? or that apostles and prophets will not be restored to the earth as in ancient times? If all these events are possible, probable, and scriptural—if all these events must come to pass in their time, and in the manner predicted—can any one show that this is not the time? that the Book of Mormon is not the record of Joseph, about which Ezekiel prophesied? Can any one show any cause why Joseph Smith should not receive the ministering of an angel? why he should not be ordained an apostle, or prophet, or receive the revelations and commandments from God? If the Gospel is to be restored by an angel, it must be restored at the first to some person. Why not that person be Mr. Smith? If the records of two different tribes are to be joined in one, why not the Book of Mormon and the Bible be the two records? and why not Mr. Smith be the instrument in the hands of God in fulfilling this prophecy? If these things are not the fulfillment of those ancient predictions, will the generations that live when they do come to pass be any more believing than they are at present in this work? Will they be any more ready to receive new revelations,

visions, angels, or ancient sacred records than they are now? When God sets up His kingdom, will mankind be any more willing to receive the apostles, prophets, and inspired officers of that kingdom, than they are now? One thing is certain; if the angel has not come—if the Gospel is not restored—if the records of Joseph are not revealed—then there is no kingdom of God on the earth, no authority to preach or administer the ordinances among men; all is gross darkness—all is uncertainty—and our only alternative is to wait till the voice of the angel is heard, till the great work of the last dispensation is ushered in. But will we then receive it? Will not our prejudices be as great then as they are now against Mr. Smith? Are there any qualifications that Mr. Smith should possess that he did not possess? Were there any doctrines which he advocated adverse to scriptural doctrine? Were there any principles connected with his system inconsistent with the prophecies? If, then, perfection characterizes every doctrine embraced in the great scheme of this modern prophet, who can say that he was not sent of God? Who dare oppose so great and perfect a system, without the least shadow of evidence to prove its falsity? Who so lost to every sense of reason and sound judgment, as not to perceive an overwhelming evidence flowing in from every quarter to establish the divine mission of Joseph Smith? Who that has examined his mission or system impartially, can bring even one evidence against it? Are we not bound, then, to yield, at least, our faith on the side of evidence? What excuse then can the learned, and great and wise of the earth, render for opposing a work of so great importance with nought but ridicule, and slander, and vile reproaches? Let them bring forth their strong reasonings, or else let them hear, and say it is truth.

Sixth—The perfect agreement between the prediction of Isaiah (chap. xxix.) and Mr. Smith's account of the finding and translation of the Book of Mormon, is an other collateral proof that he was divinely commissioned. Mr. Smith testifies that the plates from which that book was translated were taken out of the ground, from where they were originally deposited by the prophet Moroni; that the box containing them was composed of stone, so constructed as to exclude, in a great degree, the moisture of the soil; that with the plates he discovered a Urim and Thummim, through the aid of which he afterwards was enabled to translate the book into the English language. Soon after obtaining the plates, a number of the characters were correctly transcribed, and sent to some of the most learned individuals in the United States, to see if they could translate them. Among the rest, they were presented to Prof. Anthon, of New York City. But no man was found able to read them by his own learning or wisdom. Mr. Smith, though an unlearned man, testifies that he was commanded to translate them, through the inspiration of the Holy Ghost, by the aid of the Urim and Thummim, and that the Book of Mormon is that translation. Now, Isaiah says to Israel, "Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."

Who cannot perceive the perfect harmony between Isaiah's prediction and Mr. Smith's testimony? Isaiah, as if to impress it upon the minds of those who should live in future generations, gives no less than four repetitions of the same prediction in the same passage, informing

us, in the most definite language, that after Israel should be brought down, they should speak in a very familiar manner "out of the ground," and "whisper low out of the dust." Mr. Smith has been an instrument in the hands of God of fulfilling this prediction to the very letter. He has taken "out of the ground" the ancient history of one-half of our globe—the sacred records of a great nation of Israel—the writings of a remnant of the tribe of Joseph, who once flourished as a great and powerful nation on the western hemisphere. The mouldering ruins of their ancient forts, and towers, and cities, proclaim their former greatness, in mournful contrast with their present sad condition. They have been brought down like all the rest of Israel; but the words of their ancient prophets "speak out of the ground," and "whisper out of the dust" to the ears of the present generation, revealing in a very "familiar" manner the history of ancient America, which before was entirely unknown to the nations. Isaiah says that Israel should "speak out of the ground." Mr. Smith says that he obtained the writings of Joseph from "out of the ground." Now, if Mr. Smith had professed that he had got his book as Swedenborg obtained his, or as the Shakers obtained theirs; that is, if he had professed to have obtained this book to usher in this last dispensation in any other way but "out of the ground," we should have had reason to suppose him a deceiver, like Swedenborg and thousands of others. Again, Isaiah says that "the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. Wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." All this was fulfilled before Mr. Smith was aware that it had been so clearly predicted by Isaiah. He sent the "words of a book" which he found, as before stated, to Prof. Anthon. But it was a sealed writing to the learned professor—the aboriginal language of ancient America could not be deciphered by him. He was as much puzzled as the wise men of Babylon were to interpret the unknown writing upon the wall. Human wisdom and learning, in this case, were altogether insufficient. It required another Daniel, who was found in the person of Mr. Smith. What a marvelous work! What a wonder! How the wisdom of the wise and learned was made to perish by the gift of interpretation given to the unlearned! If the Book of Mormon is what it professes to be—a sacred record—then it must be the very book mentioned in Isaiah's prediction; for the Prophet Nephi, one of the writers of the Book of Mormon, who lived upwards of 2,400 years ago, informs us that their writings should be brought to light in the last days, in fulfillment of Isaiah's prediction; he also delivers a prophecy in relation to the same book, and predicts many events in connection therewith, which are not mentioned by Isaiah. We here give an extract from his prediction, as also his quotations from Isaiah:

(To be Continued.)

THE CHURCH A BENEFACTOR.

Remarks Made at Salt Lake City, April 6, 1899.

BY APOSTLE GEORGE Q. CANNON.

We have had at this conference, so far, some very practical instructions and the Spirit of the Lord has been manifestly in our midst. I have had a good many reflections, that I hope will be profitable to me; and if I can relate some of them, I would like to do so this afternoon. In sitting here and contemplating that which has taken place, and this large congregation, the reflection occurs to me that this is the completion of sixty-nine years since this Church was organized, since the Lord commenced this great work of which we form a part, and there are many interesting thoughts connected with this event.

I could not help but think of some of the results of this organization of six members into the Church of Jesus Christ of Latter Day Saints sixty-nine years ago. What has it done for the world? What changes have been wrought by the establishment of this Church? How much better is the world for its organization? How much better are we, who are members of this Church, than we would have been had it not been organized in our day? Sixty-nine years ago but little or nothing was known about God. Communication between heaven and earth had entirely ceased. Every popular minister, and every man of science, every man that made any pretensions to education, declared at that time that God had ceased to talk to man; that all communication between heaven and earth had been entirely cut off; that God had spoken eighteen hundred years before and had revealed His will, but since then He had remained silent. No man had heard His voice; no man had beheld His person; no man had received communication from Him; but all were left to wander as they pleased, to be guided by that which had been written so long before. The personality of God Himself was unknown. Extraordinary ideas prevailed as to the character of our God. That which had been written in the Scriptures concerning Him had been looked upon as spiritual, to be spiritualized and not real. He was then declared not to be a personage of tabernacle, not to be able to walk, nor to talk, nor to hear, having none of these organs by which communication was had; but that He was a spirit, diffused through space. The most extraordinary ideas prevailed on this subject. The communication of the Gospel of the Lord Jesus Christ dissipated that ignorance; it gave to mankind a knowledge of God; it restored to the earth the gifts and graces of the Gospel; it removed doubt concerning the plan of salvation; it revealed clearly the ordinances, by obedience to which man could be saved. It has had the effect of bringing the Gospel, the word of God, the salvation of God, to the poorest and to the humblest on the earth.

We heard this morning about class distinctions. No power could have been more effective in leveling class distinctions, and it may be said in destroying them, than the revelation of this Gospel and the establishment of this Church. The thousands who have heard the Gospel in various lands, in lands of oppression, in the midst of poverty and destitution and hopelessness, where there was no prospect before them and their chil-

dren, only to toil and live lives of drudgery, of poverty and deprivation—the thousands who in this condition have heard the message of salvation have had their hearts gladdened; it has been an emancipation for them, or a means of emancipation to deliver them from these sad and disheartening circumstances, because this brought to them a knowledge that they were the children of God, equally valuable, it may be said, equally esteemed in the presence of God with those who possessed so many advantages over them. The toiler in Europe, the man working in the mines in England or in Scotland, the toiler in Germany and in Scandinavia—these men so low that they were almost deprived of all hope, have heard the Gospel. It has come as a salvation to them and a means of deliverance. I heard one man say, who is now a Bishop in the north, that in Scandinavia, where he lived, he envied the position of the horse, and wished he had been born a horse. Why? Because the horse was cared for; the horse was fed; the horse was carefully housed; he had value; when he died it was a loss to his master; but as to him, the working man, he might die, and what loss would it be to anybody? Not to his master. It might be to his wife, or to his children, but not to his master. He could toil, could go hungry; he could go partly clad; he could go miserably housed and provided for, the animal that possessed value was worth something; that could be cared for, carefully blanketed at night, fed well and kept in a warm stable, and if he were sick taken care of that he might not die. This man's statement concerning his feelings was very strongly put; but his condition was that of thousands when this Gospel reached them. What has it done for them? It has lifted them up; it has made them feel that they are the children of God—peers of everyone else on the earth, no matter how rich, no matter how learned, no matter how many advantages others may possess, they are equal before the Lord with all of them. "Mormonism" has done this for the world. It has made every man, that is worthy, a Priest of God; it has had this effect. You have heard talk today about prophets; you have heard talk about leaders and men being entrusted with authority; but there is nothing that is said about any one of these that does not apply to every man in this Church. Every man that has embraced this Gospel is raised to this dignity and to this power. Therefore, this Church has been a great blessing to the poor of every land. Those who have heard this Gospel have been delivered by it from their bondage and from their oppression, and they are brought to a land of liberty where they can receive of the benefits that liberty bestows and all of the advantages which the Lord has promised to the inhabitants of this land. These, my brethren and sisters, are some of the blessings that have flowed to us in sixty-nine years.

When I reflect upon all of the consequences that have followed that great and important event, although so little noticed by the world, my mind fails to grasp it in all its details, the benefits are so numerous. They extend in so

many directions, not only to us who have received this Gospel, but to the world at large. They feel the effect of it. Contemplate the condition of the world when this Gospel was restored! What was known about heaven? What was known about hell? There are two places, one of bliss, the other of torment. How much terror was entertained by the people at large concerning this place of torment? To have to think that this was endless; to think how the hearts of mothers were wrung with anguish at the death of their wayward children, of their loved ones, when they were told by men who assumed authority and to whom they had been taught to look with respect, that they were eternally damned—sent to a place of torment worlds without end! Think of the misery of human souls in contemplating such fearful results! Is it any wonder that men wished they had never been born? They did not know what to do. Suicide brought no relief; they could not get deliverance from the inexorable consequences of living, because their souls were indestructible. They could not hope to escape from the justice of God, go where they might. And this feeling of hopelessness and misery filled thousands of bosoms, millions, I may say; but what did this Gospel do? It brought light from God, the author of our being. Instead of thinking it was a bad condition to be born, it produced a feeling of gladness in the hearts of men and women that they ever had been born; because when they saw the justice of God, that they would get rewarded according to the deeds done in the body, all fear vanished, for they would be dealt with by a just and merciful God and not a tyrant, such as the world described the Lord to be.

Not only this, but think of the glad tidings of salvation that have come to us through the revelations that God has given to this Church respecting the dead and their future fate. Before, the popular idea was that the unnumbered millions of heathen who had died in ignorance of the Gospel had been sent to this endless place of torment; that they were sent to hell without any hope of deliverance through the endless ages of eternity. The feeling of those who would dare think upon this subject, when such thoughts were presented to them, was only to hate, as a monster, the God who would do such things. What could be more monstrous than to send innocent people to hell for not being that which they knew nothing of? No wonder that men revolted at the thought. No wonder that men defied the Almighty under such misconceptions. The Gospel has brought to us revelations concerning this. We see our God in all His beauty; in all His grandeur; clothed with all those attributes that call forth our highest admiration and worship. We can worship Him in spirit and in truth.

What has the organization of this Church done for us in regard to the future? Why, heaven is no longer a place that is vague and indefinite in our minds, or in the minds of the children of men to whom revelation has come. Heaven is something to be desired; not to sit idly and play upon golden harps; but heaven is a place of activity, a place of progress; that which furnishes man his highest enjoyment on the earth; that which develops and calls out his highest and noblest qualities, we are to have in heaven. And this is no new revelation; but it is beclouded and misunderstood by the world. "Thou hast been faithful

over a few things, I will make thee ruler over many," the Scriptures say. What does that mean? That the man who has done his duty in his sphere here on the earth faithfully will have an enlarged sphere hereafter; will have greater power, more opportunities for development; shall have every God-like power; every power and attribute that we have derived from our ancestry—that is, from God our Eternal Father. We shall have room for infinite gratification, unlimited gratification, going on from one degree of power to another, and exercising it as our Father exercises it in the midst of the eternities. Is there not something delightful in this thought, and in the contemplation of such a future? If I have children, if I have a wife, I shall have them in eternity. I shall preside over that family, no matter how small it may be, or how large it may extend. They will be my kingdom; for this is the promise of God. What is there that is more delightful in the contemplation of the future than this thought, that those with whom we are associated here, with whom our lives and happiness are entwined; who give unto us the greatest pleasure, because of the love we have for them and they have for us; that that union shall be perpetuated throughout eternity, and that there shall be an increase of that love and of that union, and an increase also of that power, because the power of procreation is promised—the greatest power that man possesses on the earth. That is promised unto those who are faithful. I know the world says this is materialistic; that we take wrong views of this; that we are not spiritual enough. Well, I am willing to have that charge levelled against me. I want to be materialistic in this sense. I want to enjoy that which we enjoy here, purified, exalted, and increased beyond my comprehension of your comprehension at the present time, and we are to have this glory and this power; the Lord promises it unto us. Therefore, it can be said of us as it was said of our Lord and Savior, "to the increase of His kingdom there shall be no end." Why? Because of this principle that I spoke of—the principle of procreation. By it, and through that principle the worlds are peopled. The planetary orbs which stud our heavens so gloriously are peopled by that principle—the principle of procreation. God possesses it, and we as His children inherit the power. If we do what is right He promises to bestow it upon us. Our heaven, then, is materialistic in this sense; it is not altogether spiritual. But it is spiritual also. We shall have spiritual joy; we shall have spiritual pleasures such as have been described to us this day, for it is the highest pleasure or joy the human soul is capable of, to worship God, to do His will, keep His commandments and to serve Him. This is the highest pleasure that human beings can attain unto, and we shall have it in eternity, and it shall be the chief source of our enjoyment, and of our happiness in the world to come.

These are a few of the blessings that have come to us through the revelation of the Gospel and the organization of the Church sixty-nine years ago today. Think of it! What happiness it has brought to us individually! Each man and each woman in this congregation could tell this for himself or herself. Each one could reflect upon the benefits that have flowed to him or her individually. Contemplate the greatness of the

work, the effect of the work upon the whole world wherever this Gospel has been preached, and it has been carried to many lands, it has brought release to many captives; it has gladdened the hearts of the people of the civilized nations. It has reached even the barbarians, and it has gladdened their hearts. It has inspired the hearts of our Indian races with new hope, for they have had presented to them the promises of God made to their fathers, and they look forward to their fulfillment, and they look forward with joy to their redemption. It has been proclaimed to some extent to the Jews, though the time has not yet come for them to embrace it. Still, it comes with the promise, and filled with the hope to these scattered remnants of the House of Israel, these despised people who are persecuted in lands of civilization, because they are assured that the promises concerning them and their restoration to their ancient land will be fulfilled. It has brought hope to the islands of the Pacific, to those despised races who have before them extinction unless this Gospel saves them; and it has filled them with hope and anticipation. In fact, it has gladdened the hearts of the people of every land who have heard the glad tidings of salvation. It has had more to do to dissipate ignorance and to save mankind than any other agency that has ever existed among the inhabitants of the earth since the days of the Redeemer. We can well spend money to send our missionaries with such glad tidings as they are to bear. We can do this freely, because the results are such as to gladden us and to make us rejoice that we have the opportunity of doing this. I would like to send every son I have, if circumstances would permit, to the world to deliver the glad tidings of salvation; to relate to the people of the world what God has done in the earth during these many years, commencing as it were in a small place, in a corner, and gradually spreading. "Light broke forth in darkness," as we are told it should do. It has broken forth, and it is gradually spreading. As is written: "A light shall break forth among them that sit in darkness." It has broken forth, and it has spread gradually, is spreading gradually and illumining a larger circle, spreading into many lands, and will continue until it will enlighten the whole earth. The light of this Gospel, the power of this salvation, the extent and future of this work, and the knowledge of it, will spread from land to land, from nation to nation, from kindred to kindred, until it will embrace the whole of the inhabitants of the earth; and they will see it and understand it and the prophecies and promises of God will every one be fulfilled concerning this work which He has established.

That God may bless us; that we may be true and faithful; that we may have wisdom to do as we should do; that we may continue faithful and forget worldly things, is my prayer in the name of the Lord Jesus Christ. Amen.

THE DEAD

Sister Mary Jane Sharp, of Ohio county, Kentucky. She has been a member of the Church since June 18, '99, and died a firm Latter Day Saint.

Sister Emily Case, wife of C. C. Case, departed this life Sept. 6, '99, at her home in Greenville, N. C.

Recollection is the only place of bliss out of which we cannot be driven.

THE GATHERING OF ISRAEL.

BY APOSTLE M. F. COWLEY.

(Continued from Page 348.)

Micah, fifty years after this, uttered a similar prophecy, in almost the same language, and will be found in the first and second verses of the 4th chapter of Micah.

Another prophecy of Isaiah on this subject will be found in chapter five, 26th and 27th verses, of his book. It reads as follows: "And he will lift up an ensign to the nations from afar, and will hiss unto them from the end of the earth; and, behold, they shall come with speed swiftly: none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken." The wording of this, in connection with verses which follow, seem plainly to have their fulfillment in the manner of travel by which the saints are being and shall be gathered to the place appointed. They come by railroad "with speed swiftly," which prevent them, in a great measure, from stumbling or becoming weary by the way. Notice that the words of this prophecy, that the ensign was to be set up from far, undoubtedly indicates a far distant land from the place where Isaiah stood when he uttered the prophecy. He stood upon the eastern hemisphere; America was far distant and upon this land the ensign has been lifted up. Is it not an ensign to the nations? The authority of God, the house of the Lord, where the nations of the earth are invited to repent of their sins and freely partake of the blessings to be obtained where the ensign is established.

A prediction very similar in its provisions was uttered by the same prophet and contained in the 11th chapter of his book, the 11th and 12th verses: "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

These prophecies could never be fulfilled short of bestowing more revelation upon the children of men, to show them how, where and when these great events should be accomplished.

It will be remembered that in our preceding issue we quoted from the 11th chapter of Isaiah, in the 12th verse of which this language is used: "And shall assemble the outcasts of Israel, and gather together the dispersed of Judah." It will be noticed that the word outcasts applies to Israel, which means that Israel was cast out from the knowledge of the Gentile nations, while the seed of Judah was scattered among the nations of the earth. Why there is a distinction made between Israel and Judah, when Judah was one of the tribes of Israel, is due to the fact that in the days of David and Solomon the Lord divided the kingdom of Israel, making Judah one distinct nation, and the remaining tribes another distinct nation, having two separate kings. The tribes of Israel were led away into the north country, and became lost to the knowledge of the world, while Judah and a portion of Ephraim remained in Palestine, and were scattered among the nations, and this is why he applies the word outcast to